

(< Turk. *saγrī*) > Kalm. *sār¹*, *sār²*, Manchu *sarin*, means «loins». It is generally used as the designation of the hide of the croup of a horse or donkey; hence our «shagreen» (see «Camut»); but, in the only case where it occurs in the *Secret History* (§ 140), it refers to the loins of a man. The word *sä'üji*, which also means «loins», is sometimes used in the figurative sense of a rounded «hill» (cf. *infra*). I think that in the same manner, Sa'ari-kä'är, lit. «Loin Steppe», actually means «Hilly Steppe». In Chinese texts, the place name is rendered 薩里河 Sa-li-ho, «Sali River» (YS, I, 2 a, 3 b; *Shêng-wu ch'in-chêng lu*, 3 a, 20 a), 薩里川 Sa-li-ch'uan, «Sa-li Valley» (*Shêng-wu ch'in-chêng lu*, 18 a), 撒里怯兒 Sa-li-ch'ieh-êrh (YS, 31, 4 a; 金幼孜 Chin Yu-tzū's 北征後錄 *Pei-chêng hou-lu*, Ku-chin shuo-hai ed., 4 b). The Persian transcription is ساری کهر Sārī-kähār (*Ber*, II, 92, 115, 118; III, 107). BIČURIN's «Saligol» (*loc. cit.* 137), reflected in the «Sali Kol» of *Oh*, I, 378, the «Sari gool» of *Pa*, 183, and the «Sari gol» of *TP*, 1905, 3, does not exist.

It may be, although I am inclined to doubt it, that there were two Sa'ari-kä'är, one in the upper basin of the Kerulen, the other more to the west. At any rate, we are only concerned here with the first one, lying in the region where Chinghiz-khan first asserted himself as a great leader.

It cannot be doubted that this Sa'ari-kä'är was located in the upper basin of the Kerulen. Chinghiz-khan's traditional birthplace (*Secret History*, § 59) was at «Däli'ün-boldağ of the Onon (> Onon)», near the source of the latter river; on the other hand, the Burqan-qaldun Mountain, where both the Onon and the Kerulen take their rise, plays a great part in the history of Chinghiz-khan. As mention is made in the *Shêng-wu ch'in-chêng lu* (20 a) of Ong-khan's stay at «the Pu-lu-ku Cliff of the Sa-li River» (薩里河不魯古崖), WANG Kuo-wei (3 a) was of the opinion that Pu-lu-ku was another transcription of Burqan, and that, consequently, the Sa'ari-kä'är should be located in the neighbourhood of the Burqan-qaldun. But there is in fact no connection between the two names; the «Pu-lu-ku Cliff» is not the Burqan-qaldun, but the Bürgi-ärgi, «Bürgi Cliff», of the *Secret History*, §§ 96, 177, the exact location of which is unknown (it lay in the neighbourhood of the source of the Kerulen; but the *Secret History*, safer than the much briefer *Shêng-wu ch'in-chêng lu*, does not connect it with Sa'ari-kä'är).

We have, however, other means of ascertaining the location of Sa'ari-kä'är. In 1328, while waiting for the arrival of his elder brother 和失剌 Ho-shih-la (忽世朶 Hu-shih-la in the *Yüan tien chang*; *Kusala; «Ko-sa-la» in HIRTH, *Gesch. des Buddhismus*, II, 36-37, 166; canonized as Ming-tsung), who was in Mongolia, 圖帖睦爾 T'u-t'ieh-mu-êrh (Tuy-Tämür; «T'og-t'e-mur» in HIRTH, *ibid.*; cf. *TP*, 1930, 57-61; not «Tup Timur» as in GILES, *Biogr. Dict.*, Nos 663 and 2110; canonized as Wên-tsung) had provisionally ascended the throne in Northern China. *Kusala, alias Ming-tsung, was himself enthroned north of Qara-Qorum on February 27, 1329. On March 31, he halted in the region (地) of 潔堅察罕 Chieh-chien-ch'a-han, *Gägän-čayän, the «Brilliant White» (over 70 li north of Qara-Qorum; cf. YS, 58, 18 a) and a few days later decided to proceed to Shang-tu; the YS (31, 2 a-4 b) gives the stages of his progress to the east (cf. also *Hsi-yü shui tao chi chiao-pu*, *Ch'ên-fêng-ko ts'ung-shu* ed., 10-11; T'u Chi, 3, 33 a). «On May 29, he halted (次 *tz'ü*) in the region (地) of 朶伯真 To-pai-chên (Dörbäljin, a common name for quadrangular enclosures). . . . On June 1, he halted «east of the Wo-êrh-han-mu» (斡耳罕木東; the text is here certainly corrupt; T'u Chi [3, 33 a; 14, 4 b] tacitly corrected it to